

4. Trample, with your **feet**, upon the mischievous (body) of that evil-minded pilferer of both (what is present and what is absent), whoever he be.

5. Sagacious and handsome PIJSHAN, we solicit of thee that protection wherewith thou hast encouraged the patriarchs.

6. Therefore, do thou, who art possessed of all prosperity, and well-equipped with golden weapons, bestow upon us riches that may be liberally distributed.

7. Lead us past our opponents: conduct us by an easy path: know, PUSHAN, how to protect us on this (journey)/

8. Lead us where there is abundant fodder: let there be no extreme heat by the way: PtiSBAN, know how to protect us on this (journey).

9. Be favourable to us; fill us (with abundance); give us (all good things); sharpen us (with vigour); fill our bellies: PUSHAN, know how to protect us on this (journey).

10. "We do not censure PIJSHAN, but praise him with hymns: we solicit the good-looking (PUSHAN) for riches.

^a In this and the two next verses, we have an example of what is not unfrequent, the repetition of a phrase, as a

sort of burden
or refrain. The expression is, *Pushanniha l:rat urn rid*
ah,—Pushan,
know, here, the act or business, that is, on this
occasion, or journey,
know how to fulfil your function of giving us
protection. Roseii
renders it, *PushanJ hie sacrificium animadvertē |*
kratu meaning an
act of sacrifice, as well as act or action in general.